among the non-Jews without grating upon them by their alien character. Like the butterfly which has to pass through the stages of the caterpillar and chrysalis, the Jewish immigrant requires several transmutations before he has fully adjusted himself to the new surroundings.

As a result of the Jewish mass-immigration, the tendency to form ghettos is specially marked in American cities, but, to a smaller degree, the same happens in European cities with numerous Jewish new-comers. There is Whitechapel in London, the district round the Rue de Rivoli in Paris, round the Grenadierstrasse in Berlin, and the Leopoldstadt in Vienna, where the Jews congregate. In 1923 the Jews formed 10-8 per cent of the population of Vienna, but 38-5 in the Leopoldstadt; 4-3 per cent of Berlin, but 10-5 of Berlin Centre. Everywhere alike, the immigrant endeavours to leave the "Jewish" quarter as soon as his economic position improves. He does not wish to remain in a district notorious as the domicile of poor and uneducated immigrants. He feels he has achieved the rise into a higher class, which he longs for, only after he has emerged from the ghetto.

The concomitant of the concentration of Jews in certain parts of the city is that in other districts, especially on the outskirts, there are comparatively few, and in

some parts practically none, even in towns with large Jewries.

(7) THE INFLUENCE OF THE CITIES ON JEWISH LIFE

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A change of domicile from a small to a large town implies a complete transformation of the style of living. In a big centre of civilization the new-comer is affected by new ideas and freed from the hold which tradition had on him in the narrow world of the small town. No spiritual or political revolutions have ever originated in small towns, but always in the cities.